10.

Dr. *BURROW*'s

SERMON

Preached before the Right Honourable

The Lord-Mayor, &c.

On *Septemb.* 28, 1723.

Conyers Mayor. *Cur' Special' tent' in vigil' Sancti Michael' Archangeli Seſſ. Die Sabbati viceſimo octavo die Septembr' 1723. annoq; Regis Georgii Magn' Britan' &c. decimo.*

THIS Court doth deſire the Reverend Dr. *Burrow* to print his Sermon this Day preached at the *Guild-Hall* Chappel, before this Court, and the Liveries of the ſeveral Companies of this City, before the Election of a Lord-Mayor for the Year enſuing.

STRACEY.

CIVIL SOCIETY *and* GOVERNMENT *vindicated from the Charge of being* Founded *on, and* Preserv'd *by,* DISHONEST ARTS:

IN A

SERMON

Preached before the Right Honourable

The LORD-MAYOR;

The Worshipful the ALDERMEN;

AND

The CITIZENS of *LONDON*;

At the *Guild-Hall* Chappel, on *Sept.* 28, 1723. being the Day of Election of a LORD-MAYOR for the Year ensuing.

By ROBERT BURROW, Doctor of Laws; Vicar of *Darrington* in *Yorkshire*; and Chaplain to the Right Honourable Sir GERARD CONYERS, Knt. Lord-Mayor.

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vindicated from the Charge of being Found-
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2 CHRON. XIX. 5.

And he ſet Judges in the Land throughout all the fenced Cities of Judah, City by City.

MAN is a Creature naturally inclin'd to, and deſirous of, SOCIETY with others of his *Species*. His *Wants*, his *Fears*, his *Hopes* direct and urge him to the SOCIAL AND CIVIL LIFE; which being ſo agreeable to Reaſon, and moſt evidently a means of many great Advantages to Men, might from thence alone have been preſum'd, together with GOVERNMENT, and every thing that is neceſſary thereto, to be agreeable to the Will of God.

The Word *City* is moſt ordinarily us'd, as here in the Text, to ſignify a leſſer *Community*, or Society of Men *more cloſely* united in their particular Intereſts and Polity, but who have alſo a more *general Connexion* with others, under One *Supreme* more extenſive *Government*. However, the Word may be us'd, and the

Greek and *Latin* Words, which are render'd by it, are very commonly us'd to denote a *Community*, of whatever Extent it be, *a whole Society*, that is united under *One Sovereign Power*, including perhaps great numbers of particular Cities, and leſſer Communities.*

If *Communities* were very ſmall, as in their firſt Origin they generally were, perhaps a ſingle *Supreme Magiſtrate*, without any other Help, might ſuffice to all the purpoſes, for which they united themſelves together; but where they are more extenſive, there is a plain Reaſon, if not Neceſſity, for *Inferior Subordinate Rulers*, to take off a part of the Burden from Him that is *Supreme*; and to ſupply, by their Care and Vigilance, what it were impoſſible he alone ſhould do; that ſo a ſufficient Proviſion may be made for all *Emergencies*, and for a humanly-perfect *Adminiſtration* of *Juſtice*.

Magiſtracy in general is the Inſtitution of God. It is not only a Conſequence of common Reaſon, which God has given Men, but it has been in Fact approv'd by many extraordinary Notifications of his Will. And as the Advice that *Jethro* gave to *Moſes*, which is recorded *Exod.* xviii. concerning the appointing Inferior and Subordinate Rulers, as this Advice was founded in ſound and good Reaſon, ſo it can hardly be doubted but that it was receiv'd, and a Practice conſequent upon it admitted amongſt a People in the Circumſtances

* It is in this Senſe that the Word *Civilize*, from the *Latin* Word *Civitas*, and ſo the Epithet *Civil*, applied to *Life*, *Society*, or other proper Words, are to be underſtood; and do contra-diſtinguiſh Men to whom they are applied, not from Men living more diſperſed in *Cottages*, or *Villages*, but from Men living altogether without, or with very imperfect, *Society* and *Government*.

the

the *Iſraelites* then were by the *ſpecial* Approbation of Heaven; but whether or no there had been a Negligence, as to this Point, in the Reigns of ſome of King *Jehoſaphat*'s Predeceſſors, or only that He made ſome Alteration in the *particular modelling* of it, we here read, that *He ſet Judges in the Land throughout all the fenced Cities of Judah, City by City.*

SOCIETY and POLITY, LAWS with their *Sanctions*, MAGISTRATES (whether *Supreme* or *Subordinate*, and their *reſpective Powers*) have an intimate and inſeparable Connexion together. That Men ſhould be *civiliz'd*, without combining into *Society*, implies a Contradiction, and is a thing impoſſible to be ſuppos'd. *Communities* cannot at all ſubſiſt without being regulated by *Laws*. *Sanctions*, *i. e.* Rewards and Puniſhments annex'd, are of the *Eſſence* of *Laws*; they might be *Inſtructions*, but they could not be *Laws*, without them. And again, it would be the very ſame thing in effect, as if there were no *Sanctions* and no *Laws*, if there were not *Magiſtrates* appointed to look to the Application and Execution of them.

My preſent Deſign, therefore, being to treat of *Civil Society and Government*, to ſhew the beneficial and happy Effects thereof in ſuch a manner, as may point out at the ſame time the reciprocal Duties of this Audience; as may tend to make the Bleſſing of good Laws and good Government valuable in the Eſtimation of the *Governed*; and alſo may excite thoſe, that *Bear Office*, to a faithful and ſedulous Diſcharge of their reſpective *Truſts and Offices*; The Method, in which I propoſe to do it, will be this.

I. I ſhall take ſome brief notice of the *Benefit of Civil Society*, in regard to Mens *Bodies* and *Bodily Concerns*.

II. I ſhall endeavour to ſhew, that it does not end here; that it is not unconcern'd in the Comforts, the Pleaſures, and the Ornaments of the *Mind*, but is very much and happily *influential* thereon, in promoting VIRTUE; and engaging Men mutually to *improve*, as well as to *defend*, each other.

III. I ſhall then endeavour to vindicate the *Civilizers of Mankind*, their *Lawgivers*, *Governors* and *Magiſtrates*, as well as *Society* and *Human Nature* itſelf, from ſo foul an Aſperſion ſometimes thrown upon them, as if the *Civilizing* Men, and exciting them to brave and generous Actions, whereby they live comfortably together, and mutually promote each other's Happineſs, as if all this was carried on merely by *Craft and Cunning*, for want of a real and *ſolid Foundation* to go upon.

And then I ſhall conclude with ſome Application of the whole.

I. Then, as to the Influences of *Civil Society*, with regard to the *Body and its Concerns*.

The *Benefit then of Civil Government* is plainly diſcernable herein, and it is without Diſpute *a principal End*, for which *Laws* are made, and *Magiſtrates* appointed, that Men who will not be perſuaded, or are not of themſelves diſpos'd to regulate their Paſſions by *Reaſon*, ſhall be hinder'd by *Terror* and *Force*, from ſatisfying their extravagant Paſſions in *defrauding*, in *oppreſſing*,

preſſing, and *tearing to pieces*, all that ſhould be unable to reſiſt them.

We never did *experience* indeed the Dangers, the Oppreſſions, and Miſeries, that belong to *Anarchy* and *unſocial* Life, where no Man has greater Security and Defence than what he can make for himſelf; and we have hardly any *Accounts* perhaps of things tranſacted by Men *perfectly* in ſuch a State. But we know Human Nature, the Paſſions and Vices of Mankind, enough to be ſenſible what would inevitably happen in ſuch a State; and Hiſtory or Experience may inform us, what *Steps and Approaches* Men, once combin'd into Regular Societies, have made to ſuch a Scene of Wretchedneſs, as our Imagination rightly applies to *unſocial Life*.

Hiſtory, I ſay, if not Experience, will eaſily inform Men of the *unhappy Approaches*, Communities, whether whole Nations, or particular Cities, have made to ſuch a State; and we ſhall find, that it has been *in the very Proportion* that their *Society* was ill and weakly connected, in the Degrees and Proportion that their *Laws* were *defective*, and the Hands of their *Governors* weaken'd by any *Impediment* whatever, occaſion'd either by others *Malice*, or by their own *Remiſneſs*.

It is undoubtedly the Deſign and Uſe of *Civil Government* to ſecure to the Governed Society *Peace and Quietneſs* in general, and to every Man in particular his *Life* and *Limbs*, his *Good Name* and his *Goods*, inviolable from all injurious Attempts upon them; or at leaſt to provide, as far as is poſſible, that none ſhall invade them, without feeling the Effects of *Publick*

Juſtice

Juſtice puniſhing either his *bold Invaſion*, or his more *ſubtle* and *diſguis'd Improbity*.

This is the *moſt obvious Effect*, and perhaps the *directeſt* and *moſt immediate View*, that Men had in forming *Society and Government*; but as it is not the *only* beneficial *Effect* of them, it may be preſum'd, it was not the *only Deſign and Intention* in the Inſtitution of them. Let us therefore,

II. Conſider their Influences, with reſpect to the *Mind*.

As That would be extremely *imperfect*, or ſcarce have any Pretence to be call'd *Society*, which had not *Proviſions* to ſecure to Men their *Lives and Properties*, ſo would that alſo be a very *imperfect Society*, (if ſuch a one can be ſuppos'd) nor would it obtain the Name of a *Civiliz'd* Part of Mankind, that ſhould in ſome tolerable manner defend its Members from external and from inteſtine Violences, and yet have *no Influence* to excite them to *virtuous Actions*, or to make their *Manners and Converſation* mutually agreeable, decent, and lovely.

But this is what can never be the Caſe in a *Wiſe Society*, and under *Good Government*. The Suppoſition is very unnatural, that whilſt *Civil Polity* ſhall take great care of the *Body*, and things relating to it, the *Soul*, and its whole Concerns, muſt needs be totally and utterly excluded.

It is *a nice Diſtinction* indeed, and chimerical, to *naturalize* and admit the *Body* into a *Community*, and to leave the *Soul* at the ſame time an *Alien*. The *Body* and the *Mind* have, I preſume, a cloſer Connexion, than

than that any Inſtitution whatever can be capable of happily affecting *the former*, and yet have no Concernment with, or Influence at all upon, *the latter*.

Men, conſcious every one to themſelves of their natural Obligations to be *Virtuous*, may in their Combinations into *Civil Society* reaſonably expect *Pleaſure and Improvement of Mind*, from the Influences of other Mens Virtues, and their ſteady Purſuit of what Reaſon dictates to them; and at the ſame time they may diſcern their own Obligations, by following the *ſame uniform Dictates*, to give in their turn thoſe they thus unite with a *farther* Pleaſure and Advantage, beyond the bare contributing their Part towards the ſecuring of their *Lives and Properties*.

It is utterly impoſſible *really* to ſeparate from *Virtue* its *good Influences* upon Men in any kind of *Partnerſhip* with thoſe that practiſe it to their Benefit and Comfort, or *really* to ſeparate from *Vice* very pernicious and hurtful Effects upon *Society*; and therefore the *encouraging* the one, and *diſcouraging* the other, by all proper Methods that ſhall occur, by the Hopes of *Rewards*, and by Reſtraint and the Fear of *Puniſhment*, this is a very reaſonable Aim and Expectation in forming *Civil Society*, and one very important Part of the *Civil Magiſtrate*'s Care and Buſineſs.

It is plain, that *Proviſions* of this Nature, whilſt they reſtrain or allure vicious Men, do prevent a great deal of *Vice* and *Wickedneſs*, which would otherwiſe be practiſed; and ſo do prevent the *Miſchief* to *Society*, that is inſeparable from ſuch Practices: nor can it be denied, that under theſe *Reſtraints* the *wicked Mind* may come to be *amended and changed*.

So that tho' there is *no Virtue* indeed in not doing ill, being reſtrain'd by the Fear of Puniſhment; tho' it be certain that a *forc'd Innocence* has no Merit or Commendation in it, yet it may be true, that there is a *Felicity* in being kept under ſuch a *Diſcipline*, and *ſo great a Felicity* too, as may *diſpoſe* to, and at laſt end in, *Virtue real and pure*, as the preſent Condition of Humanity will allow us to hope for.

Cuſtom of doing ill in any ſort does evidently increaſe the *Diſpoſition* to thoſe ill Actions; and by the ſame Reaſon, according to the Rule of contraries, and according to common Experience too, *Omiſſion* and *Diſuſe*, from whatever *Principle* it proceeds, leſſens the Appetite, and gives freer room for cooler and better Thoughts. *

If

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* To act from a Motive of *Fear* is certainly no Commendation of the *Ingenuity* of thoſe that act on ſuch a Principle; but yet it is a Happineſs to have ſuch Motives to avoid what is evil, where better will not operate at all; which is perhaps at ſome times, and in ſome degree more or leſs, the Caſe of the beſt of our *Species*, as well as the more general and ordinary Caſe of the worſt part of it: And therefore they, who are ſo very rigid as to condemn all Actions, where *any degree* of ſuch a Principle intermixes itſelf with others that are better, and who will not allow that the Intereſts of *Virtue* can be at all concern'd with ſuch Motives as do moſt affect the leaſt ingenuous, they ſeem to have Notions ſomewhat too ſublime and fine to ſuit with the *real State* of Mankind.

It would without doubt ſhew a much greater *Ingenuity* in Men to obey the Divine Laws, on Account of their *intrinſick Excellency*, out of *Love* to GOD, and a noble Ambition to *tranſcribe*, as it were, his Nature, and grow into his *Likeneſs*; but yet it is not to be doubted, that many a Man has ſo liv'd and carried on a *gradual Improvement* in himſelf, as to have obtain'd the Favour of God, and the great inviſible Rewards attending it, whoſe *firſt Obedience* has had a great Alloy of the *Servile* in it, which Time and Uſe, with the Aſſiſtance of God's Grace, by degrees wore off, ſo that it became *pure and filial*; and *Love* being perfected overcame and caſt out the *Servile* Fear.

If the Terrors of the Lord, made known to Men in his Word, are one great Inducement to forſake Sin, and a means not unworthy that Wiſdom to appoint, which knoweth and contriv'd Man's Frame, and has ſet the Principle of Fear within him, as one of the moſt powerful Springs of Action, why ſhould human Diſcipline, and the Sanctions of human Laws, be thought utterly uncapable of *miniſtring to*, or of being an *Occaſion* even of producing, *Virtue?*

The acting ſo as it becomes a Man to do, and abſtaining from Evil out of the dread of future and inviſible Puniſhment, and the doing the ſame things for fear of temporal Penalties, is not ſo properly to be aſcrib'd, I conceive, to two quite different

If *Publick Proviſions*, made by the *Governors* of a *Society*, ſhould be ſo contriv'd or manag'd, as to impreſs Men with *unſupported* and *falſe notions* of Things lovely, juſt, and honourable, it ought not to be eſteemed any Objection to what has been urg'd; it is an *accidental*, not a neceſſary, Inconvenience; it is not a Property of *Government*, but a Conſequence of *ill and imprudent Government*.

I extend not my Subject into the *Civil Magiſtrate's Power* and *Concern* in matters of RELIGION.

All I am at preſent urging is, that *Society and Polity*, *as ſuch* (*i. e.* ſuppoſing it to be well-order'd) and the mere *Civilizing* Men, abſtract from the Conſideration of any particular *Doctrines*, or *Articles of Religion*, does improve Mens Minds and Manners; does by innumerable Methods revive and freſhen Mens *natural Notices and Propenſions* to Good and Generous, Uſeful and Lovely Actions; that it furniſhes to the *ingenuous* ſuch frequent Opportunities of putting them into *Act*,

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rent Principles, as to *One* Principle, wherein there is indeed much Diſſimilitude and Difference, in reſpect to the Degree and Weight of Motive. If the Fear of human Puniſhment ſhall at any time move a Man more than, or equally with, the Fear of thoſe that God has threaten'd hereafter, that Man will act very unreaſonably, in ſuffering himſelf to be ſo influenced by the really leſs weighty Motive; but however it is not to be conceiv'd, that God would have call'd us to Virtue, and Obedience to his Precepts, by the Influence of Fear *at all*, if it were ſo abſolutely unworthy and baſe a Motive, and ſo utterly unprofitable to all good Purpoſes, as it may ſometimes appear even to grave and good Men, and ſo be wrong repreſented by them, whilſt they are far from having any Prejudices *againſt Virtue*.

If by wiſe Proviſions, made in any State or Community on that Behalf, Virtue be promoted, and Vice prevented and diſcourag'd; whether this be call'd a *principal*, or only an *indirect* Aim and Operation of Civil Government, when well-order'd, it will in any Caſe be an Argument of no ſmall Weight, either to make private Perſons duly value and prize that Authority, to which they are ſubject, thro' the means of which they may ſee or hope for theſe Benefits; or on the other hand to inſpire Courage, Diligence, Activity, and every other requiſite Quality into thoſe that have conſiderable Parts in the Adminiſtration of it, when they ſee of how great Extent their Authority is, and of what Importance it is to the reſpective Bodies in which they preſide, that it be well and faithfully executed.

as begets and confirms the *Habits* of them; and That even to the *leſs ingenuous*, to the negligent and ſlothful part of Mankind, there will here occur an *importuner* kind of Argument and Motives, ſuch as are ſuited to their Temper, and ſuch as may poſſibly prove of very great Uſe to the *Perſons themſelves* on whom they operate, as well as they will be evidently and certainly of Uſe to the *Society*.

But it will be time now to conſider the Subject, with regard to the Arguments and Principles of Men, who ſtrike at the *Foundations* of *Virtue* and *Morality*; and who labour to ſink the *Dignity* of Human Nature extremely low, with much worſe Conſequences than are likely to attend the elevating it, in ſome reſpects, beyond its real Pitch.

I ſhall proceed therefore,

III. In the third Place to vindicate MAGISTRATES, and POLITICAL BODIES in which they preſide, and together with *Society human Nature* itſelf, from an Aſperſion ſometimes caſt upon them, as if the Civilizing Men, and exciting them to brave and generous Actions, whereby they live comfortably together, and mutually promote each other's Happineſs, as if all this was carried on merely by *Craft and Cunning*, for want of a *real and ſolid Foundation* to go upon: And I ſhall endeavour to ſhew, that DISHONEST ARTS are not neceſſary to Mens reaping the Benefits of *Social and Civil Life*.

Some, that have thought fit to give the World their Thoughts of the Nature of Man and of Society, have deſcrib'd

deſcrib'd him in a moſt contemptible manner, and made the moſt wretched Figure imaginable of him whilſt *Unciviliz'd*, and yet have been very earneſt at the ſame time to make it appear, if they could, that He is no otherwiſe capable of being *Civiliz'd*, than by means of being *deluded and impos'd upon*.

Single and Unciviliz'd He can, according to their Scheme, diſcern no *Difference* in things, no *Diſtinction* betwixt *Good and Evil*; when *Civiliz'd*, he is ſhew'd indeed a *Difference* of *Virtue* and *Vice*, but no other than what the *cunning Politician has arbitrarily* coin'd; Who *fraudulently* induces the Members of *Society* to practiſe ſuch things as are neceſſary to their living together with any Comfort or Decency upon falſe Motives of their own Fiction. Of himſelf he has no manner of Regard or Love for his *Species*: He neither has, nor pretends, ſay they, any other View and Aim than the gratifying of his own Appetites; and if he is perſuaded to enter into *Social Life*, then all the Difference and the Advantage is, that he ſhall *pretend* to have, and perhaps be made himſelf to believe that he has, a Love for Mankind, and abundance of other good Qualities, which he is a perfect Stranger to. The *cunning Lawgivers*, and whoever have labour'd for the Eſtabliſhment of *Society*, ſhall impoſe upon him extravagant and vain Notions of the *Dignity of his Nature*; they will indeed excite him often to Actions uſeful to the *Publick*, wherein he ſhall deny his own *Inclinations* and *Appetites*, but they have no other way to do it, but by *flattering* and *deceiving* him; they muſt work him up to it by propoſing *fictitious imaginary*

Rewards and Motives, becauſe, ſay they, there are no *real* ones to be an *Equivalent* for ſuch *Self-Denial*, as always attends generous Actions. *

Such

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* It is the Author of *An Enquiry into the Origin of Moral Virtue*, and of *A Search into the Nature of Society*, I mean; printed together with *The Fable of the Bees with Remarks*, the ſecond Edition, and, as I ſuppoſe, by the ſame Author. It is a Book that appears to me to be a very odd Miſcellany of many ingenious Reflections, wherein there is a great deal of good Senſe diſcover'd, and of many (whatever they may be for Wit) very unwiſe ones, and of very ill Conſequence to Society, if Men ſhould admit, and be influenc'd by, ſome of the Principles there defended. It is this View and Opinion of them, that has engaged me to caution againſt them in this manner; and if I have done it with a Zeal and Warmth ſomewhat beyond my Ordinary, I perſuade myſelf, I ſhall not be thought to have been too warm, or expreſs'd myſelf too harſhly, by thoſe that have ſeriouſly read the ſaid Book. And that others, who have not, may be the better able to judge, whether or no I have unfairly repreſented this Author's Senſe, I will here ſet down a few of the more remarkable Paſſages, which this Page and others in the Sequel do principally refer to, after obſerving, that the Author ſhews in many Places, that he well knew he was aſſerting things, wherein he differ'd from the Sentiments that the Generality of Mankind were agreed in, ſuch things as he foreſaw would be accounted falſe and pernicious. And in his Preface he ſays; —It was ſaid of *Montagne*, that he was pretty well vers'd in the Defects of Mankind, but unacquainted with the Excellencies of Human Nature: If I fare no worſe I ſhall think myſelf well us'd. *P.* 28. Thoſe that have undertaken to Civilize Mankind were not ignorant of this; *i. e.* that Men would not be perſuaded to conquer rather than indulge their Appetites, and to prefer the Publick to what ſeem'd their private Intereſt, without being ſhew'd an Equivalent to be enjoy'd as a Reward for the Violence, which by ſo doing they muſt of Neceſſity commit upon themſelves: They were not ignorant of this, but being unable to give ſo many real Rewards, as would ſatisfy all Perſons for every individual Action, they were forc'd to contrive an imaginary one. *P.* 29. Making uſe of this bewitching Engine, they extoll'd the Excellency of our Nature above other Animals —Having by this artful way of Flattery inſinuated — After five Pages all to this Purpoſe, he ſays, *P.* 33. This was (or at leaſt might have been) the manner after which Savage Man was broke; from whence it is evident, that the firſt Rudiments of Morality, broach'd by skilful Politicians, to render Men uſeful to each other, as well as tractable, were chiefly contriv'd that the ambitious might reap the more Benefit from, and govern vaſt Numbers of them with the greater Eaſe and Security. This Foundation of Politicks being once laid, it is impoſſible, that Man ſhould long remain Unciviliz'd. *P.* 35. He gives it as an Objection, and repugnant to his Poſitions, that the Notions of Good and Evil, and the Diſtinction betweeen Virtue and Vice, were never the Contrivance of Politicians, but the pure Effect of Religion; which Objection he ſets himſelf to anſwer in the two ſubſequent Pages, and concludes his Anſwer of it, *p.* 36 and 37. We ſhall find that what carried ſo many of them, (*i. e.* the *Greeks* and *Romans*,) to the utmoſt Pitch of Self-denial, was nothing but their Policy in making uſe of the moſt effectual means that human Pride could be flatter'd with. It is viſible then, that it was not any Heathen Religion, or other idolatrous Superſtition, that firſt put Man upon croſſing his Appetites, and ſubduing his deareſt Inclinations, but the ſkilful Management of wary Politicians; and the nearer we ſearch into human Nature, the more we ſhall be convinced, that THE MORAL VIRTUES ARE THE POLITICAL OFF-SPRING WHICH FLATTERY BEGOT UPON PRIDE. If there need after this any more Quotations and References to ſhew that I have not

Such is the *Repreſentation* that has ſometimes been made of *Mankind* and of *Civil Society*, and particularly in a Book lately publiſh'd amongſt us by an Author,

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not unfairly repreſented the Principles of this Author, ſee *P.* 40. The great Recompence in View, for which the moſt exalted Minds have with ſo much Alacrity ſacrific'd their Quiet, Health, and ſenſual Pleaſures, has *never* been any thing elſe but the Breath of Man, the aerial Coin of Praiſe. *P.* 372 *& ſequent.* He undertakes to examine into the Reality of the *Pulchrum & Honeſtum*, the τὸ καλὸν ſo much talk'd of by the Antients; he ſpeaks of it as the falſe Opinion of one he differs from, to look upon Virtue and Vice as permanent Realities, that muſt ever be the ſame in all Countries and all Ages. He brings Inſtances (which ſignify nothing to the purpoſe, as to the reality of Virtue, he gives Inſtances, I ſay) that the Opinions of Men have differ'd as to the Excellency of Works of Art and Nature, and then directly aſſerts, *p.* 379, IN MORALS THERE IS NO GREATER CERTAINTY: And in the next Page again he ſays; it is manifeſt then, that the Hunting after this *Pulchrum & Honeſtum* is not much better than a Wild-Gooſe Chace. But this *not much better* is a Phraſe that looks as if our Author was not come to a full Determination of this Point in his own Mind; or was it thrown in rather out of Modeſty not to contradict the common Sentiments of Mankind in the broadeſt manner, tho' he had done it in ſeveral other places in relation to the ſame important Point, and again, after all in the *Index* in theſe Words, The *Pulchrum & Honeſtum* of the Antients a Chimæra, *p.* 372 'till *p.* 381?

P. 72. It is Cuſtom and a general Practice, that makes Deceit familiar to us, without being ſhock'd at the Abſurdity of it; for if People had been us'd to ſpeak from the Sincerity of their Hearts, and according to the natural Sentiments they felt within 'till they were three or four and twenty, it would be impoſſible for them to aſſiſt at this Comedy of Manners, without either loud Laughter or Indignation; and yet it is certain, that ſuch a Behaviour makes us more tolerable to one another, than we could be otherwiſe. *P.* 73. Good Manners have nothing to do with Virtue or Religion; inſtead of extinguiſhing they rather inflame the Paſſions — *P.* 153. The Power and Sagacity, as well as the Labour and Care, of the Politician in Civilizing the Society has been no where more conſpicuous than in the happy Contrivance of playing our Paſſions one againſt another — O the mighty Prize we have in View for all our Self-denial! can any Man be ſo ſerious as to abſtain from Laughter, when he conſiders, that, for ſo much Deceit and Inſincerity practiſed upon ourſelves as well as others, we have no other Recompence than the vain Satisfaction of making our Species more exalted and remote from that of other Animals than it really is, and we in our Conſciences know it to be. *P.* 154. An immodeſt Behaviour, ſuch as he allows would be branded with the Name of Brutality, is repreſented as a Deportment *without Guile and Hypocriſy*, inſinuating that the contrary is not ſo. That Man has no *real* Value for his Species, expreſs'd or inſinuated in many Places, and directly in the Index referring to *p.* 193. *P.* 402. In all Civil Societies Men are taught inſenſibly to be HYPOCRITES from their Cradle; and in the Page preceding,—IT IS IMPOSSIBLE WE COULD BE SOCIABLE CREATURES WITHOUT HYPOCRISY. *P.* 394. After ridiculing the Notion of Man's natural Propenſion to Friendſhip, and aſſerting that the friendly Qualities ariſe in ſome Inſtances from our contriving perpetually our own Satisfaction, and that on other Occaſions they proceed from the natural Timidity of Man. What I have endeavour'd hitherto, ſays he, has been to prove, that the *Pulchrum & Honeſtum*, Excellency and real worth of Things, are moſt commonly precarious and alterable, as Modes and Cuſtoms vary; that conſequently the Inferences drawn from that Certainty are inſignificant, and that the generous Notions concerning the natural Goodneſs of Man are hurtful, as they tend to miſlead, and are merely chimerical.— I have ſpoke of our Love of Company and Averſion to Solitude, examined thoroughly the various Motives of them, and made it appear, that they all center in Self-Love.

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who would have done much better not to have attempted to gain the Praiſe of *Wit*, than to have ſhewn withal ſuch Indications either of a *Weak Judgment*, or what is much worſe, of a *corrupt Mind*.

It may be a proper Entrance upon this Part of our Subject to oppoſe to the moſt pernicious and fatal of thoſe falſe Poſitions, upon which the reſt are ſuperſtructed, to oppoſe to them this *great and important Truth*, that we are moſt certainly under *Obligations* antecedent in their Nature to thoſe that bind us as Members of a *Civil Society*, *Obligations* founded in the *immutable Reaſons of Things*, and in the *real Difference* there is betwixt *Good and Evil*. This *natural Goodneſs* and *Fitneſs* of Things to be done is of it ſelf an Obligation upon us to do them, although no *Poſitive Law* ſhould have expreſly enjoin'd them, and other things which are in their own Nature *abſolutely evil*, theſe cannot by any *Compact* and *Agreement*, by any *Law* or *Authority* whatſoever, be made *fit* and *reaſonable* to be done.

It is becauſe God is eſſentially *Righteous*, *Holy*, *Merciful*, *Beneficent* and *Good*, and becauſe He has alſo given us the *Knowledge* of *Himſelf* and his Perfections, and made us capable of bearing his *Image*; it is from hence that we know and diſtinguiſh what is *Good* and what is *Evil*, and that we are obliged to practiſe ſuitably to this Knowledge.

It is poſſible indeed that in ſome *extraordinary* Caſes, that are very *intricate*, a Man may be at a loſs to diſtinguiſh what is Good and what is Evil, which is Right and which is wrong; but this is no more an Argument that there is no *real Difference* betwixt *Good* and *Evil*, than it would be a Proof of there being no *Di-*

ſtinction at all of *Colours*, to alledge that they may poſſibly be ſo manag'd, and fall ſo gradually into one another, that it ſhall not be eaſy to determine, whether ſome particular point in the Confines belongs to this or to the other.

As to the *common Caſes and Incidents of Life* there are very plain Rules, if we would but be ſufficiently attentive to them.

God* has written plain Characters and Sentiments of Equity upon all our Breaſts, if our Luſts and indulged Paſſions do not deface the fair Impreſſion: He has made an inward Complacency and Satisfaction the inſeparable Companions to a conſciouſneſs of righteous Dealing, and He has made Self-Condemnation, with Regret and Shame, not only near a Tribunal or in Company, but even in Solitude to attend the Remembrance of Injuries, and of cruel Oppreſſions of our Fellow-Creatures. So alſo in regard to Love and Benevolence towards them, which is the Principle and Parent of Beneficence, and of every kind and generous Action. That we ſhould love one another is a Rule and Leſſon that we are taught of God†, not only by many expreſs Precepts, but God has taught it us alſo in that Law written on our Hearts, where Heathens as well as Chriſtians have very amply recogniz'd it; Whoever have ſhewn it in their Practice have without doubt had a wonderful Satisfaction in it; and it is to be hop'd, that a Satisfaction and Pleaſure founded in a Senſe of a Man's having done what Nature and Religion concurrently dictated, of his having anſwer'd

* See *Rom.* ii. 14, 15. † *1 Theſſ.* iv. 9.

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the Ends of his being entruſted with uſeful Talents, and imitated the Perfections of his Creator, if it be not ſeparable from, is yet no vitious or evil Effect of *Self-Love*, and may deſerve a better Name than that of *Pride*.

Such Doctrines as theſe, of the Dignity of Man's Nature, his Capableneſs of, and Obligations to imitate the DEITY, have been the favourite and the lovely Subjects of the beſt amongſt the antient Philoſophers, as well as the moſt excellent of our modern Divines and Moraliſts. Many an honeſt Pagan would have called thoſe ignoble and abject Philoſophers, if they might be call'd at all by that Name, who ſhould have look'd upon theſe Sentiments as the Fictions of Self-Love and Pride; and particularly *Tully*, who has ſometimes beſtow'd ſuch-like Appellations upon thoſe of his Days, whoſe Principles had greateſt Reſemblance to theſe I am oppoſing. But I wiſh, that they who charge us with aſcribing an imaginary Dignity and Excellence to our Nature, would ſeriouſly conſider what Diſhonour it caſts upon the Author of it, to aſſert or ſuppoſe that He has created a numerous Species of rational Creatures, capable of doing ſuch things as ſhould be approv'd by Him, as ſhould be uſeful to, and applauded by, all of the Species that are Spectators of them, capable, I ſay, of acting *virtuouſly*, *generouſly*, and *bravely* under the Influence of *Deluſion*, but uncapable of doing ſo as ſoon as ever they ſhould exert their Reaſon, and underſtand the *Truth* of Things: And I believe every Man that thinks ſoberly, and does not bring with him an unaccountably odd and wretched Prejudice, will condemn and exclude a Thought not only

only mortifying to Himſelf, but ſo unworthy of, and injurious to, his Maker.

It appears, I hope, from what has been ſaid, that they, who firſt brought Men into and whoſe Buſineſs it is to preſerve them together in Communities, are by no means oblig'd to have recourſe to Fraud and Impoſture, in order to Civilize them, and excite them to virtuous and generous Actions. It appears that they have a moſt ſolid Foundation to build upon; that it is with Sincerity and *ſtrict Honeſty*, as well as with *great Advantage* to the Community, that they endeavour to preſerve and keep alive in Men by all proper Methods thoſe *Propenſions* to worthy and *generous Actions*, that *Piety* to GOD, and *Love* and *Benevolence* towards one another, taught them by *natural Reaſon*, which yet by a ſtupid *Diſuſe and Neglect* of our rational Faculties, whether in a *barbarous Solitude* or *otherwiſe*, might in a great meaſure be obliterated and effaced.

The Man who by his Situation receives *the leaſt* Benefit of *Civil Government* and *Society*, in regard to Converſation, and the Improvement or Ornament of his Mind, the *Cottager*, the *Shepherd*, and the Man whoever he be that comes neareſt to the *ſolitary* and the *ſavage Life*, if he be *uncourteous*, *i. e.* if he be unwilling to do kindneſs to others, where he can do it eaſily and without Prejudice to himſelf; if, inſtead of this, his uſual Carriage and his Temper is to *moleſt* and *diſoblige the Few* that he has Opportunity to converſe withal, this Man is certainly much to be blam'd, and yet the Man, whoſe way of Life engages him in al-

moſt *continual* and that *politer Company*, will eaſily be diſcern'd to be ſtill *more* inexcuſable and blame-worthy, if he ſhould do the ſame thing.

One offends at leaſt againſt the *Dictates of Humanity*, taught him by his own *Senſe and Reaſon*, if he ſhould be ſuppos'd to have had very little of other Inſtruction.

The other offends againſt the ſame, with this Aggravation, that living amongſt the *moſt Civiliz'd* part of Mankind, every *Buſineſs* he is engag'd in, and every *Man* he meets almoſt helps to *refreſh* thoſe Ideas and Sentiments that he has found his *own Reaſon* to approve of and whiſper to him; every thing contributes to cultivate his *natural Propenſions* to love and oblige his Fellow-Creatures; to *preſerve* his *Humanity*, and to ſupply a plentiful Variety of *Occaſions* and *Opportunities* for it to *exert* it ſelf.

But ſince it is laid to the Charge of all *Civil Societies* without Exception, that they teach Men to be HYPOCRITES, and yet ſome Inſtances are given, in order to make out the Charge, where there is no *Diſſimulation* taught or practiſed but what is *laudable* or *innocent*, it will be proper (and the Subject I have undertaken would be imperfectly treated without it, it will be proper I ſay) to examine a little in what reſpects or inſtances *Art and Diſſimulation* are *defenſible*, it being no ways needful in vindicating *Civil Life* as to the Imputation of DOLUS MALUS, *wicked and unjuſtifiable Deceit and Inſincerity*, to deny and exclude *every* kind of *Diſſimulation* and of *Reſerve*.

The *Concealment*, the *Diſſembling* of our Thoughts

is not always evil in itſelf; it may be *innocent*, *adviſeable*, *praiſe-worthy* in ſome Caſes, as well as *criminal* and *baſe* in others; and accordingly there are in all Languages *Words* expreſſive of it, which do admit either of a *good or ill Senſe*, as well as others that *determine* it to an ill one.

There is *one* Word in the *Latin* Tongue, which I take to be ſomething particular in this reſpect. It is the Word DOLUS, which is generally us'd in an ill Senſe, and yet it is not perfectly fix'd upon it by univerſal Cuſtom. A Man *might* apply it in a Caſe where there was nothing of *Diſhoneſty*, and allèdge in Defence of ſuch his Uſage of it, that it appears not to be abſolutely uncapable of a good Senſe, if it were only from the frequent Uſe of it in the *Civil Law* with the Epithet MALUS, to fix it evidently to a bad Senſe; and yet a cautious and grave Man, who had no Deſign either to *deceive* or *perplex*, nor to ſhew a Taſte of Critical Learning, with the Hazard of being *miſunderſtood* for it, would not chuſe, I think, to apply even *that Word* in ſuch a manner.

But where common and general Uſage has ſufficiently *fix'd* the ill Signification upon Words in any Language, as it has, if I miſtake not, upon the Word HYPOCRITE for inſtance in our own and ſeveral others, in that caſe to uſe the Word for a Perſon that acts laudably or innocently is *at beſt* but *trifling*; but it is poſſible that the *Effect* of ſuch *Miſuſe* of Words (eſpecially if amongſt Aſſertions that are otherwiſe obnoxious, and it is poſſible that the *Intention* of it too) may be *worſe* than trifling.

As to that part of Converſation, which paſſes under the Name of *Compliments*, and is moſt practiſed by thoſe that are accounted the *politeſt*, I ſhall not undertake, nor does my Subject want that I ſhould *juſtify* the *immoderate* and *extravagant Practice* of it. I can diſapprove and condemn it (as I think Reaſon and Religion teach me to do) and yet, I think, without giving up what I have already advanc'd, or weakening what I am about to advance upon this Head. The Ends and Purpoſes of *Society* may require that Men ſhould be ready to *expreſs a mutual Love* to one another, and willingneſs to aſſiſt and ſerve each other on all *reaſonable and proper* Occaſions that ſhall offer, but ſure Society may be preſerv'd, and all the Ends of it anſwer'd (and much better anſwer'd) though its ſeveral Members ſhould not in *ſtudied* Expreſſions of the *ſtrongeſt Import* profeſs to one another *ſuch an Attachment* and *Reſpect* as they know they have not, and though they ſhould not laviſhly promiſe *Services* they ſhall never think on more from the time they ſo wantonly ſpeak of them.

Here therefore is an *Inſincerity* allow'd to be *culpable and diſhoneſt*, which is indeed too much *practis'd* in *Society*, but we are ſufficiently clear of all Objection on this Account, becauſe it is plain enough, that this Practice of *extravagant Compliments* and ſtrong Profeſſions of great Services never intended, is not requiſite, is not uſeful to Society, but is pernicious and hurtful to it.

And if there be *other Arts, other kinds of Diſſimulation* and *Reſerve* (as I am ready to allow there are) which

which are *indeed requiſite* to *Society*, I hope they are capable of being prov'd *good and innocent*, built upon a *Foundation of Nature*, and no ways contrary to the Precepts of that *Religion*, which allows and teaches Men to be *wiſe as Serpents*, provided they take care at the ſame time to be *harmleſs as Doves*. It would be far from conſulting the Honour and Credit of the *Religion* CHRIST has taught us, to repreſent it as encouraging *ſuch a Simplicity* and *Openneſs* as is evidently attended with *hurtful* and *pernicious* Conſequences.

It is the Part of a Wiſe Man* and a good Chriſtian to keep a watchful Government over his *Thoughts* and the

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* P. 401. of the forecited Author " — Since we cannot prevent the Ideas that " are continually ariſing within us, all Civil Commerce would be loſt, if by Art " and prudent Diſſimulation we had not learn'd to hide and ſtifle them. And if all " we think was to be laid open to others in the ſame manner as it is to ourſelves, " it is impoſſible that endued with Speech we could be ſufferable to one another. " I am perſuaded that every Reader feels the Truth of what I ſay, if I tell my An- " tagoniſt, that his Conſcience flies in his Face, whilſt his Tongue is preparing to " refute me. "

I know not indeed who does, or what Occaſion there is *abſolutely to contradict* our Author in this Aſſertion, but I have ventur'd, and I think with good Reaſon, to find fault with him for giving as he does the Name of *Hypocriſy* to this and other like Behaviour, which is commendable rather than deſerving Blame.

To keep at the greateſt diſtance (as I hope to have done) from Unfairneſs to this Author, I think it proper to add this one Remark, and ſo take my leave of him, wiſhing he may think and write (if he has a mind to do ſo) more juſtly and cautiouſly than I conceive him to have done already in many Points of great Importance. In Page then 256 he undertakes " to demonſtrate the Conſiſtency of his " Opinion to Reaſon and the ſtricteſt Morality — " He ſays, " It is the Duty of " every Member of Society to be good ; — that Virtue ought to be encouraged, " and Vice diſcountenanced — " That he is ſo far from being *immoral* or *impious*, (P. 256.) " that he puts a Man upon his Guard againſt himſelf, and the ſecret Stra- " tagems of Self-Love, and teaches him the Difference between ſuch Actions as " proceed from a Victory over the Paſſions, and thoſe that are only the Reſult of a " Conqueſt, which one Paſſion obtains over another, *i. e.* between real and counter- " feited Virtue. " (But I obſerve withal, that in P. 41, 42, 43. he inſinuates, that it is *Pride* which ſpurs Men " — Such Men as he confeſſes have acquir'd more re- " fin'd Notions of Virtue than thoſe he had before ſpoken of, ſuch as the World " has never yet ſwarm'd with, — *Men* that are *really good* — That it is *Pride* " which ſpurs on even theſe to the higheſt pitch of Self-denial.) " In P. 34, 63, 65. and in ſome other Places he ſpeaks of Virtue, as grave Men and good Moraliſts commonly do. But I cannot at all diſcern that he does, nor do I think it poſſible that he ever ſhould *make out the Conſiſtency* that he ſpeaks and boaſts of. It is ſo difficult

the moſt *ſecret Motions* of his Heart; and he that does ſo will undoubtedly have the *feweſt* Thoughts ſuch as he need to be aſham'd of, *diſſemble* and conceal. But ſome ſuch Thoughts will ariſe in the Hearts of the wiſeſt and beſt Men after all their Care, which if they ſhould every one lay open to thoſe they convers'd with, without *any Reſerve* or *Diſſimulation*, Society would without doubt be greatly injur'd, and Converſation render'd an Offence, or become a Snare. But then I would obſerve withal, that ſuch a *cynical* manner of Converſation without *any kind of Reſerve*, ſuch an impudent Simplicity, would not only be hurtful to Society and uncivil, but it would be againſt the Dictates of *Religion*, it would be *unreaſonable*, nay and I may add *unnatural*: For what did the Philoſophers intend by that Maxim and Advice of theirs ſo frequent in their Mouths, that we ſhould FOLLOW NATURE? They did not mean the gratifying of every Appetite and Inclination that ſhould ariſe in Men, but they call'd it *following Nature* in many Caſes (juſt the contrary) *not* to indulge their Appetites, but to put on them thoſe *Reſtraints*, which, becauſe they found that *Reaſon* dictated, they rightly eſteemed *natural*, or becoming and perfective of *human Nature*.

He who whilſt he is endeavouring to conquer evil Thoughts *conceals* them, who is aſham'd not only of

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difficult a Point, that I do not wonder when he attempts it, and ſeems advanced fairly to engage in it, that he abruptly flies off from it into his old Strain; inſomuch that an *Oppoſition and Contradiction* is plainly enough diſcoverable even where he profeſſedly endeavours to ſhew a *Conſiſtency of his Opinions to Reaſon and the ſtricteſt Morality*.

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publiſhing them, but of being *privy to and capable* of them, this Man is in a likely way to get rid of them, or rather has conquer'd and deſtroy'd them the Moment of their Birth: whilſt he that takes a contrary Method, and makes his worſt Thoughts the Subject of Converſation, finds a Difficulty to break thoſe *Reſtraints* which Nature has provided, in order to prevent it. The *Diſcoveries* a Man makes in deſpight of ſuch *Reſtraints*, conſider'd with reſpect to thoſe he ſo converſes with, will be either highly *offenſive*, or if leſs diſpleaſing the more *hurtful*, and the Effect of them with regard to *Himſelf* will be the *fixing a vicious Habit* of Mind and Thought, which by following *Nature and Reaſon*, as well as by conſulting *Good Manners* better, he might have eaſily and happily prevented.

We need not ſcruple therefore to confeſs, that Men by being combin'd into *Civil Societies* are accuſtom'd to uſe *Art* and *Diſſimulation* in concealing their ill Qualities, in hiding immodeſt, or ill-natur'd, or any other ſort of Thoughts that are unbecoming them, when they are not able entirely and preſently to get quit of them: We need not be ſhy, I ſay, to confeſs this, whilſt we can make it appear, that there is a *juſt Foundation* for ſuch Behaviour in *Nature and Reaſon*, from that general Principle of *Benevolence*, that excites us not to *diſturb* and *moleſt*, but to *pleaſe*, when it can be done innocently, and to oblige our *Fellow-Creatures*, and whilſt we rightly perſuade our ſelves, that there are *Natural Barrierss*, as well as thoſe which *Civility* has ſet againſt an *offenſive Unreſerve*, and the *vile* Behaviour of a *Cynick*.

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To *diſſemble* therefore *e. g.* either *Pains of Body* ſuppoſe, or *inward Ruffles* and *Diſcompoſures* and Mind; to put on as much as is poſſible a *chearful Countenance*, whilſt the Heart is enclin'd more to *Sadneſs*; to do thus for the Eaſe and Pleaſure of thoſe we converſe with, where it is no *Concern* of theirs, nor could be any *Advantage* to us that they ſhould be made acquainted with our *Griefs*: To *hide* our unwarrantable *Reſentments* againſt our Brethren, founded chiefly or only it may be in our *own Spleen*: To *conceal* our too *harſh Opinion* of their ſmaller Faults: To *diſſemble* our *faſtidious Delicacy* on Account of their unavoidable Imperfections, or our *Contempt* of their ſuppoſed inferiour Wit or Skill: To *hide* all theſe ill Thoughts, and at once perhaps to *extinguiſh* them, or elſe to *hide* them at leaſt, 'till with the Help of Reaſon we *are* able to *conquer* them.

To *diſſemble* an Inclination we may have to acquire or do a thing, in order to forego it, upon a reaſonable Motive in Favour of another:

To repreſent a thing, wherein there is ſome *Trouble* and *Self-denial*, as rather a *Pleaſure* to us, wherein we can be helpful and beneficial to our Friends and Neighbours:

Theſe and ſuch-like *innocent and good Arts* we acknowledge that living in well-regulated *Societies* does improve us in. Men united in *Communities* under *Laws* and *Government* will practiſe them more than others living without, or under very looſe and imperfect ones, would do: Which is the Reaſon that ſuch a manner of Converſation, wherein they are practiſed, has obtained

tained the Names of *Civility* and of *Urbanity*, which are deriv'd from *Latin* Words, ſignifying a *Community* and a *City*. But yet we ſhould not forget that this Behaviour has another Name too, *viz.* that of *Humanity*, becauſe a *Benevolence and Love to Mankind*, which is the Parent of it, is rooted in our Nature, and is the great *Ornament* of it.

In ſhort then the *Art* that is *agreeable to Nature and Reaſon*, and *approv'd* of by the *Goſpel*, *that Artfulneſs* of Behaviour, which *means* and *does* nothing but what is *kind and beneficial* to our Neighbour, THAT is improv'd and cultivated by the *Civil Life*. But the *Artifices* that ſpring from, or are mix'd with *Unrighteouſneſs*, and are productive of *injurious hurtful Effects*, THESE every *wiſe Society* and all *well-regulated Governments* do fall in with the Dictates of *Reaſon* and the Precepts of the *Chriſtian Religion* to baniſh and diſcourage as much as is poſſible.

Having thus endeavour'd to vindicate *Civil Government* and *Society* in a Point (as I conceive it) of great Importance, I beg your Patience a few Minutes longer, whilſt I briefly point out the *reciprocal and reſpective Duties* both of the *Magiſtrate* and the private Members of *this great City*, which I ſhall do without preſuming to offer any thing *Special* in relation to the Affairs you are going upon, in that *general* manner, which I think beſt becomes me, and the Place I ſtand in upon ſuch an Occaſion.

The *Importance* of the *Magiſtrate*'s Office, the great *Miſchief* of *Male-Adminiſtration* in it, and *Puniſhments* denounc'd upon that Occaſion occur frequently in the

ſacred Writings, and particularly in ſome of * the Prophets, in a very awful manner. And no wonder it ſhould be ſo, ſince ſuch are the Circumſtances of their *Situation*, ſuch the Effect of their *high Elevation* above others, that any Default in their Conduct, as it regards the *Publick*, is of much more miſchievous Conſequence than the ill Conduct and Failings of *many private* Members of *Society* might be.

But it is alſo greatly for their Encouragement at the ſame time to reflect that their diligent exerting themſelves in the *Adminiſtration of publick Affairs*, pertaining to them, will be of abundantly greater Uſe to *Society* than any Induſtry, join'd with the greateſt Abilities, could probably be in a *leſſer Sphere* of Action ſuch as belongs to *Privacy*.

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* There are ſome Paſſages in the Prophets, that upon a careful Peruſal will appear to relate to Civil Governours, though they may ſeem at firſt ſight (and are often argued from as) relating to Spiritual Men and Offices, chiefly I ſuppoſe becauſe of the Names of *Shepherds* there us'd ſometimes, and Alluſions to Paſtoral Affairs. But tho' theſe Names and Alluſions are in the New Teſtament moſtly or peculiarly us'd concerning Perſons appointed to Spiritual Offices, yet more antiently they were very uſually applied in relation to *Kings, Governours, and Rulers* of the People, as is clear both from Scripture and from the antienteſt of other Writings that are extant.

It is to *Governours and Magiſtrates* I ſuppoſe therefore, that Paſſage in particular relates in *Ezek.* xxxiv. 1ſt ver. where we find a ſevere Reproof and a Woe denounced againſt the *Shepherds* of *Iſrael*, becauſe they fed themſelves and not the *Flock*, &c. The Expreſſions here ſeveral of them are much the ſame with thoſe uſed in the 22d Chapter of the ſame Prophet, ver. 27, *&c.* which undoubtedly relate to *Civil Governours and Princes*, becauſe they are *expreſly named*; and yet if they had not been expreſly named, that Paſſage deſcribing Men, who ought to have acted the Part of Shepherds, as Wolves ravening the Prey, to ſhed Blood, and to *deſtroy Souls*, and to get diſhoneſt Gain, might with greater Appearance of Reaſon have been otherwiſe applied and interpreted than this, where there is not that Expreſſion of *deſtroying Souls*, and where the *Ruling with Force and Cruelty* makes a Part of the reproved Shepherd's Character.

I would not however be underſtood to aſſert that theſe and ſuch like Paſſages may not be *remotely* applicable to Perſons engaged in ſpiritual Employs, much leſs to deny that there are many others of equal Weight, which are *directly* ſo, but only to ſuggeſt to the Magiſtrate an Argument and Motive to a faithful Diſcharge of his Duty from ſome Paſſages that probably He might look upon (like as ſome Men of very good Learning had done) to belong to another Order of Men, and as what had no Relation to Him.

The

The *Magiſtrate* does indeed uſually exchange the *Eaſe*, the *Pleaſures* of *Privacy* and *Retirement* (and ſometimes it may be the *Profit* of *Buſineſs*) for *honourable Cares and Trouble*. He may in *one Senſe* be ſaid, how plentiful ſoever his Table be, *to eat the Bread of Carefulneſs*, *interrupted* perhaps by *emergent Buſineſs*, or *thoughtful* how He *has diſcharg'd*, and how He *ſhall diſcharge* his *Duty* in the beſt manner, at many another Hour than whilſt he is juſt engaged in the immediate and actual Execution of it. For OTIUM CUM DIGNITATE is a pretty *Motto*, and may make a *fine Effect* in Imagination, and in real Life too, whenever it is found there. *Leiſure*, I ſay, with *Publick Office and Dignity* together, gives an agreeable *Idea* to the Mind, but is not, nor is it convenient or for the Intereſts of Mankind, that it ſhould be, *often* ſeen *in Fact*.

But the *Magiſtrate* has however a very comfortable Reflection withal (which to a generous Soul would of it ſelf be more than a Counterbalance for all this Trouble) that ſuch his laborious and painful Diſcharge of Duty is *greatly influential* upon the Concerns and *Happineſs* of thoſe that are under his *Authority*.

The *Authority* entruſted to Him is a *Cement of Society*, from whence ſo many and great Advantages are deriv'd; but *that Cement of Society* and *thoſe Advantages* will be ſtronger or weaker, leſs or greater, in proportion to the *Attention* He gives to the *important Duties* that are annexed to his *Authority*.

It is upon a good and great Foundation of Reaſon therefore we may perceive, that when King *Jehoſaphat ſet Judges in all the Land of Judah, and in Jeruſalem,*

for the Judgment of the Lord and for Controverſies, He charged them (after having firſt look'd to their Abilities and Qualifications no doubt, that He charged them) to act in the *Fear of the Lord, who was with them in Judgment* to execute their ſeveral Offices and Truſts *faithfully, and with a perfect Heart*, as we read in the Verſes ſubſequent to the Text.

Whilſt therefore the *Magiſtrate* will perceive the great Obligations that are upon him to a faithful and diligent Adminiſtration of Juſtice, and to Uprightneſs in diſcharging every part of his Office, and will be encourag'd to ſpare no Pains nor Application by a Proſpect of general or extenſive *Benefit*, being the Fruit of his Pains and Diligence, in Proportion to the ampleneſs of his Sphere and Province, *the privater Members of a Community* will alſo diſcern their reſpective Duties. In conſidering the Advantages and Comforts of a *Social and Civiliz'd Life*, in conſidering that *Civil Power* is a *divine Inſtitution*, and inſtituted not for the Pleaſure of the *Magiſtrate*, but for the Good and Happineſs of the whole Community, they will obviouſly reflect withal, how much it is their Part, in point both of *Conſcience* and of *Intereſt* too, to ſubmit quietly and chearfully thereto: not to do any thing that may tend to the weakening of *Government*, and conſequently the Diſturbance and Hurt of *Society*, but every thing that may beſt ſtrengthen and eſtabliſh it, and thereby preſerve their *Liberties and Properties* together with their *Peace* and *Quietneſs*. And they ſhould withal conſider that a Neglect to improve every *good Diſpoſition* and *virtuous Habit*, eſpecially thoſe

Virtues

Virtues which bear the Name of *Social* ones, becauſe there is no room for them but in *Society*, that ſuch a *Neglect* will render them more highly culpable and inexcuſable, by how much the greater their Opportunities and Aſſiſtances have been.

The Principal *(Subordinate) Magiſtrate* in a *City* or leſſer Corporation is the *Centre* and *Band* of a *cloſer* Unity and Amity betwixt thoſe who are otherwiſe *more generally* united under the Government of *One Sovereign Power*.

Thoſe therefore that take any Methods tending to impair either this more general or this cloſer *Unity* and *Amity*, and to diſſolve or weaken the *Bands* of it, ſo far as they do ſo are *Enemies* to *Society*, and to themſelves too and their own Happineſs.

It is of very great and far extending Conſequence, that *this great and populous City* ſhould preſerve and ſtudy PEACE amongſt themſelves, ſhould make a good Uſe of the Privilege of *the electing of their own Magiſtrates*, and pay a due Regard to thoſe that are thus *immediately* ſet over them, who act and govern by an *Authority delegated* from the *Magiſtrate Supreme*.

But ſtill it is of greater Conſequence, that the Subordinate Magiſtrates, together with all thoſe over whom they preſide, that all Ranks and Degrees of Men ſhould every one in their reſpective Stations ſhew a dutiful quiet Submiſſion and Reſpect, and all Inſtances of Loyalty to the KING *as Supreme*.

This is what *Prudence* and Regard to our own *Intereſt*, ſhould move us to, what *Gratitude* demands, and what we are greatly bound in *Conſcience* to do even abſtractedly

ſtractedly from the Conſideration of our *Oaths*, which however do ſtill *aggravate* our *Obligations*, and raiſe them to ſuch a Height as none but Men who have loſt in a great Degree the *Senſe of Piety* and *moral Honeſty* can be *regardleſs* of.

Magiſtracy is a Reſemblance of God's governing the World, and the *Magiſtrate* bears the *Image of God* in a peculiar manner beyond other Men. It is the common Privilege of Humanity, and a very high Privilege it is, to be capable of imitating the Supreme Being. Every Man is capable of reſembling God, as in other of his moral Attributes, ſo in *Righteouſneſs* ariſing from *Compact* and fulfilling Obligations enter'd into by *Promiſes*, — but it is the *Magiſtrate only*, or *principally*, that can *imitate* his Maker in that Branch of Righteouſneſs, which conſiſts in *diſtributing Rewards and Puniſhments*.

If the *Image of God* that Man was honour'd with did conſiſt (one particular of it) as many have thought, in his Dominion over the *Animal and Brute* World, then ſurely the divine Image, ſo far as it conſiſts in *Power*, muſt be much more *perfect and venerable* in thoſe that rule over *Men*, muſt be *moſt amiably venerable* in thoſe that have a *juſt Authority* over a great Body of their *Fellow-rational Creatures*, and who uſe it as the great Governour of the Univerſe uſeth his Power over Men for their *Good and Happineſs*.

If Men will be *perverſe*, and create all the *Miſchief* they can to the *Community* they belong to, by *Faction* and *Sedition*, they may probably meet with a Treatment they have deſerv'd, but will not like from *that Authority which they deſpiſed*; but this is but a low

Conſideration in reſpect of the Miſery they will bring upon themſelves in the *divine Diſpleaſure and Vengeance*; and on the contrary they who ſubmit quietly to their *Governours*, to the KING *as Supreme* in all *Loyalty*, and to thoſe that are put in *Authority under him*, with the *Regard and Deference* that is reſpectively due to them, and who zealouſly follow and promote PEACE with all Men, the *Return* of all good Mens *Love*, the *Favour and Encouragement* they will meet with from Men, will indeed be very comfortable to them. It muſt be eſteem'd a *great* Happineſs, conſider'd *in it ſelf*, and yet ſcarce worthy to be ſpoke of, in *Compariſon* of *that Recompence*, which God ſhall one Day give them through CHRIST their *Saviour*, who *in the Days of his Fleſh* did *Himſelf* eminently practiſe and exhibit an admirable Pattern of that SUBMISSION and PEACEABLE TEMPER, which He recommended by his *Doctrine*, and to which he has promis'd (*i. e.* ſuppoſing it to be accompanied with every other Virtue that *Chriſtians* are call'd to) the *Favour* of GOD, and the *Rewards* of HEAVEN.

Δόξα τῷ Θεῷ.

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